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very many disciples of Christ since then, are not by any means faults of wickedness, but are chiefly due to deficiency of imagination. They are not typical Christians, nor are the eleventh hour laborers and the prodigal. The typical Christian is the elder brother reconciled to the prodigal; the all-day laborers graciously willing to be placed on an equality with one who came at the eleventh hour.

Nothing particularly striking is to be found in this article except its comparison of the two parables and the attention given to the episodes of the elder brother and the objections of the all-day laborers. The application of the teaching which they convey is certainly fresh and impressive.

The First Temptation of our Lord.*—In the desert he is engaged in forming the plan for the creation of a spiritual humanity of a superior order. The temptations are surveys of the situation giving rise to competitions of methods. The Bread Problem of the world confronts him. This food problem, the physical basis of man, suggests certain modifications of his plan. Note three introductory explanations. 1) These temptations are mental and spiritual, as shown in the third scene of the mountain and in the fact that two different orders of the temptations are given. 2) The account is poetry, not history, in which the divine theory of Christ's situation is pictured. 3) The temptations are distributed over the whole period. The first temptation has nothing to do with Christ's hunger. He becomes hungry after they are over. The real trial is not addressed to hunger, but to Christ's philanthropy. Every temptation is a revelation; this a revelation of the forces needed to make men Christian; a temptation to the use of inferior forces. The natural basis of this temptation is the Bread Problem of this world and its relations both to the comfort of men and the spiritualities of Christ. The normal condition of man is one of bare subsistence. Will he who has the power make this condition easier? Will not he who sympathizes with human need provide relief? This problem of bread must be considered by Jesus. He solves it 1) by revealing the ground-plan of our being; the primitive element in man being the sense of God. It will not touch man's central need to make him more comfortable. 2) He lets the natural law of poverty alone and introduces other and spiritual laws which regenerate humanity. 3) He utilizes this struggle for bread by converting it into a moral force. Out of this struggle we are to rise into higher being. A religion which brings comfort and ease would be worse than no religion. 4) Crucifixion is the redemptive element. Divinity alone is not sufficient. Divinity and death make the true bread of man. Happiness must be preceded by holiness. Self-denial is the law of true life. 5) The message to the church is that her radical work is missions, not charities. These last will come from enthusiasms born of faith and love and worship.

This article contains some stimulating material upon the temptations of Christ. It is weakened by an evident straining after effect and a desire to say something new in a striking way. Careful readers will find much that is merely speculative regarded as established fact. The view that all the temptations were addressed to the unselfish, the philanthropic in Jesus Christ has many attractive features. With some exceptions as to the style and theological peculiarities of the writer, the discussion will be found bright and helpful.

Historical Situation in Joel and Obadiah.†—(1) The subject of Joel is "the day of Jehovah" as (a) a day of chastisement to Zion, (b) a day of recovery for Zion, and of judgment for the nations. (2) The first part of the book mentions three events: (a) a calamity of locusts (1:4-9; 2:1-11a); (b) a calamity of drouth (1:10-13; 1:14-20); (c) rule of foreign enemies (2:11b-17). (3) The second part mentions, by way of introduction, Jehovah's answer to his people (2:18, 19a); and

* By Rev. W. W. Peyton in *The Expositor*, May, 1889, pp. 369-391.

† By Prof. Willis J. Beecher, D.D., in the *Journal of the Society of Biblical Literature and Exegesis*, June and December, 1888, pp. 14-40.

gives three groups of promises: (a) relief from the enemy and the crop-failure (2:19b-27); (b) outpouring of Spirit (3:1-4); (c) judgment of hostile nations, and triumph of Zion (3:5-4:21). (4) Obadiah treats also of "the day of Jehovah," dealing especially with Edom's relations to that day. (5) In reference to the presence of invaders (the point of most importance), ten specifications are given which imply this fact, e. g., (a) Joel 4:17, Ob. 11, strangers passing through Jerusalem; (b) Joel 3:5, Ob. 14,17, those who call on Jehovah shall escape, for there shall be those who escape in Jerusalem; (c) Joel 4:1,2,3,6, Ob. 11, a captivity which must be restored, Israel scattered among the nations, boys and girls sold into slavery; (d) Joel 4:6,7, captives sold to the Greeks; Obadiah, captives in Sepharad (= Sardis(?)). (e) Joel 4:3, Ob. 11,16, gambling and drinking, casting of lots, etc.; (f) Joel 2:20, these invaders to be driven out, so in Obadiah, Jacob's day of calamity a thing of the past; (g) Joel 4:2,11,12, etc., the Northerner, also Phœnicians, Philistines, Edomites; Obadiah, the same; etc. (6) Amos (4:6-11 and chaps. 1,2) refers to this same time of locusts, drouth and invasion, and in his list of nations who are to be punished begins with Syria-Damascus and the kings Hazael and Ben-hadad. (7) This nation is the Northerner, not Babylon; the account of the invasion is given in 2 Kgs. 12:18,19; 2 Chron. 24:23,24; add to these texts 2 Kgs. 13:22, also 4,5,7,25 and the necessary facts, though briefly stated, are found to exist. (8) "Joel's historical situation is that of the invasion of Hazael, seen from a strictly contemporary point of view; Obadiah's, the same, from the point of view of a time a few years later, just after Amaziah's victory over Edom, and before the break with Israel which almost immediately followed that victory."

A keen, incisive, comprehensive, and, indeed, model historical study. Prophecy, presented in this form and from this point of view, is most fascinating. The view stands or falls with the author's interpretation of two or three texts, notably 2:17,19.

Legends concerning the Youth of Moses.*—Of all subjects which Jewish legend treat, the hero Moses is the principal one, the opportunity for invention being especially good. The orthodox Jews glorified Moses as their God-given "chief, law-giver and prophet from his earliest youth, while the Hellenistic Jews laid greatest stress on his Egyptian education, culture and political influence at court." (1) Ex. 1:6, the duration of the stay in Egypt (430 years) is reduced to 210 to 215 years; (2) Ex. 1:7, the Rabbins thought it necessary to detail the manner of the increase and asserted the birth of two, four, six, twelve and even of seventy children at a time; (3) Ex. 1:8, a new king because of (a) a new dynasty, (b) his new laws; some thought him an Amalekite; according to others his name was Valid and his wife was a niece of Amram. (4) Ex. 1:9, according to some the king acted by the advice of Balaam, Job, and Jethro. (5) In reference to the order to destroy the children, it is said (*Vita Mosis*) that the mothers left their little children lying in the fields, and God sent angels to wash the children and to put two stones near them out of which flowed milk and honey. At the same time hair grew upon the children to protect the whole body, and God ordered the earth to swallow them and to keep them up to the time of their puberty, then she gave them back again. Each went home, an event which occasioned the custom of the Tabernacle." Other passages also are treated with a view to showing how the Scripture statement when meagre was enlarged and developed.

Such presentations serve an important end, viz., to show how infinitely absurd and worthless is everything outside of the Bible which undertakes to enlarge or improve that which the Bible itself furnishes.

* By Dr. A. Wiedemann, in *Proceedings of the Society of Biblical Archæology*, Vol. XI, Part 2, pp. 44-54.